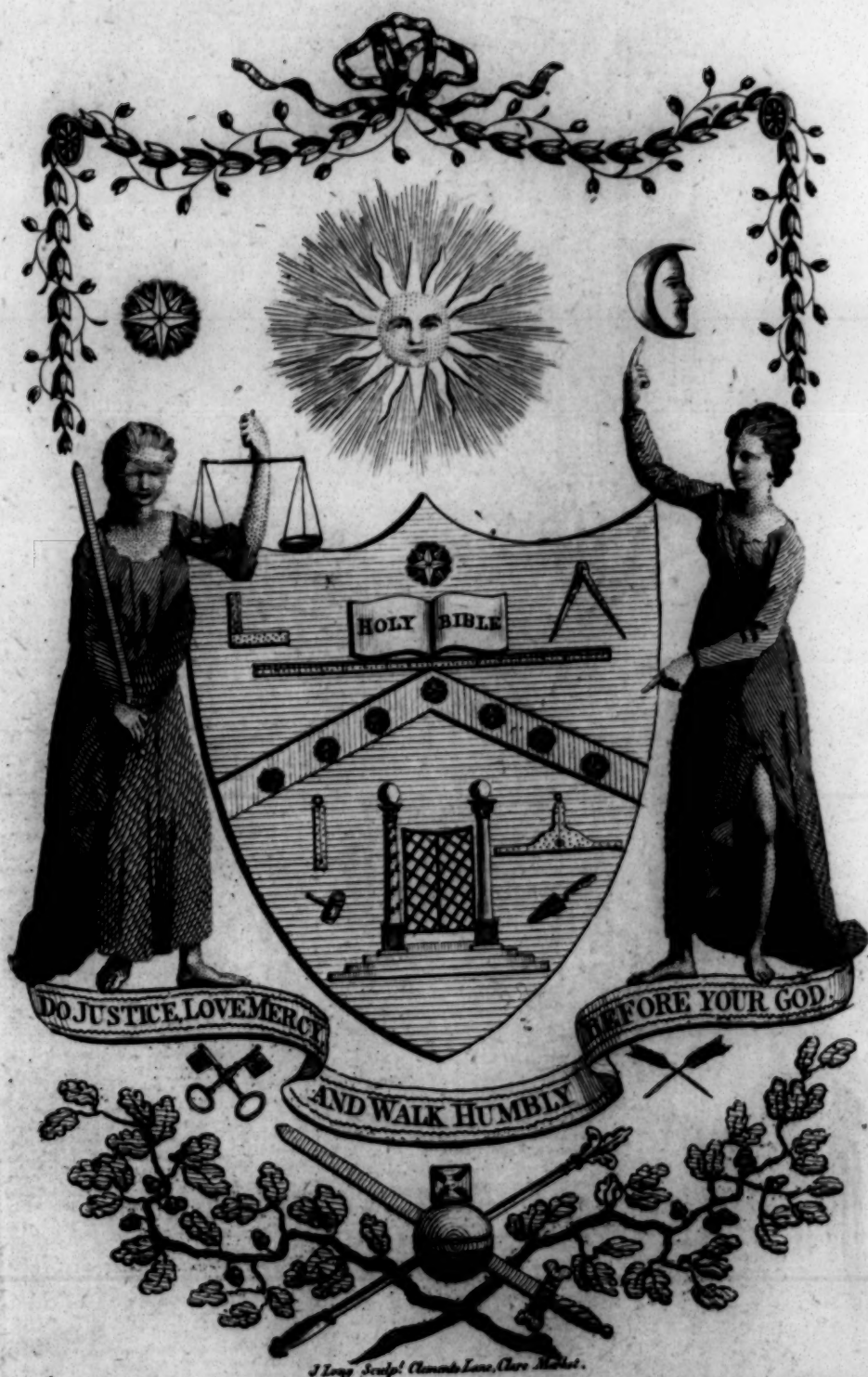




ROYAL GRAND MODERN JERUSALEM SOLS.
 Established Sep^r 9th 1783.

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S E R M O N

PREACHED AT
LAMBETH CHURCH,
BEFORE THE
ROYAL GRAND MODERN ORDER
OF

JERUSALEM SOLS,

ON THEIR ANNIVERSARY,
THURSDAY, 17th JULY, 1788,

DEDICATED TO
GEORGE BYNG, Esq.
GRAND PATRON OF THE ORDER;

By the REV. EDWARD BARRY, A. M. and M. D.
ASSISTANT PREACHER
At FITZROY and BETHEL CHAPELS,
AND
CHAPLAIN OF THE ORDER.

L O N D O N:

Printed by J. DENEW, and Sold by J. Bew, No. 28, Paternoster Row; Smith and Co. Corner of Newman Street; Row and Gordon, No. 106, Oxford-Street, and all other Bookfellers.



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T O
GEORGE BYNG, Esq.
GRAND PATRON
OF THE
ROYAL MODERN ORDER
OF
JERUSALEM SOLS.

SIR,

THE partiality of that Society, which is distinguished by your Patronage, first called upon me to preach, and afterwards to print the Sermon, which now solicits the Protection of your Name.

If Institutions such as these, derived no honor from their own excellencies, they certainly are entitled to respect and consequence,
when

(ii)

*when deserving the attention of the most
worthy and exalted Characters; and among
such, the JERUSALEM SOIS are proud to
include yourself.*

I beg to remain,

S I R,

With all possible respect,

(No. 8,)
Richmond-buildings,
Dean-street;
14 August, 1788.

Your honored servant,

EDWARD BARRY.

A
S E R M O N, &c.

Twelfth Chapter of Ecclesiastes, the 14th Verse.

FOR GOD SHALL BRING EVERY WORK INTO JUDGMENT, WITH EVERY SECRET THING, WHETHER IT BE GOOD, OR WHETHER IT BE EVIL.

THE beauties of virtue never appear more amiable than when they stand opposed to the deformities of vice: we see this fully evidenced in the person of king Solomon, the author of my text.

The *light* and *shadow* of his life, served to set off each other in a very striking manner, and in
B proportion,

proportion, as at one view you are charmed and elevated with the brilliancy of his character, so, at another, you are equally shocked, and even disgusted.

To see him at one time in the most splendid meridian of goodness, of wisdom and of power! and to find him at another apostatizing all these, and foully straying into the wilderness of ignorance, intemperance and sin, seems very much to harass the rational mind! Human nature seems to ask how these gross inconsistencies can be? How a man so favour'd by God, so eminent in understanding, and so well fitted for all virtue, and piety, could be drawn aside, like the weakest head, into the most stupid folly and guilt? Though this question, at first view, seems to confound our thoughts, and baffles not a little, our reason; yet if we take a deeper insight into the heart of man, especially, as it is laid open by the sacred penmen, the problem is clearly solved.

“ Let him that thinketh he standeth, take heed, lest he fall ;” was the sage admonition of this great king, and experience tell us, that men are never in so much danger as when they presume; for confidence spurns at *caution*—but where *caution* watches, there is seldom much danger—Solomon presumed that his *power* allowed him to gratify
 his

his appetite, and that his wisdom could moderate it when he pleased; but the poison proved too much for the antidote, when he rested not on the arm of his God—but confided in *himself*, 'twas *then* he fell.

His soul was *too much swelled* with these acquisitions; they were too great for a mortal frame. Human nature had forgotten *who* she was, and *what* she was. It was the *soil* that spoiled the *seed*, and not the *feed* that hurt the *soil*; and when the ground of the heart had been thus contaminated—when he had so far gone beyond his depth, 'twas more than all his diseased virtues, and mangled wisdom, could do to save him; and had not the mercy of God, at length bid him rise *once again*, he must have perished in his wickedness.

Convinced of his miraculous escape, and the grace of God still working more and more on his declining age, he exchanged the name of a king, for that of a preacher; and this book of Ecclesiastes is the solemn recantation of that great monarch, who though he says to the young man “rejoice, O young man, in thy youth, and let thy heart cheer thee,” but remember, says the preacher, that for all these things God will bring thee into judgment, or, in the words I have lately

read to you, "for God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

I have rather chosen to address this society from the words of Solomon; because they are proud to dedicate their Lodge "to him, who first built a temple and dedicated it to the great Creator of all things."

You profess to admire and venerate his virtuous and learned documents: but there are others—the *abandoned*—the *ignorant*—and the *profligate*, who strive to justify their own turpitude—to scoff at virtue, and banter at religion, by exposing his follies. But to the *dignity* of the Christian revelation, not even the sins of its most zealous professors, either *have*, or could have been concealed.

It is an open journal to every eye, an honest portrait of every character.

Christianity cannot *approve*, but *condemns* the smallest sins—the impotent sneers then of the pitiable infidel at the sacred revelation, on account of the defects of human nature, and the imperfections of its most avowed friends, how mean and contemptible! because were not Christianity midst all supposed objections, were it not
- great

great and *enviable* and *good*! would men so frequently put on the mask to affect its beauty? no; rest satisfied in this truth, that there never was a *counterfeit*, unless there had been an original: hypocrites themselves, therefore, so far from weakening the truths of christianity, when rightly considered, are great confirmations of it! *vice* can never condemn *Christianity*, but *Christianity* every where condemns *vice*, among all ranks and professions.

Having thus much commented on the author of my text, I shall only remark—that though great were his sins, yet *great* was his repentance—*great* his zeal and services in the cause of God—*great* were his instructions—with every flaw, *great* was this kingly diamond!

Listen therefore, my brethren, to his awful address to you this morning:—

He tells you that “God shall bring every work into judgment, with every *secret* thing, whether it be *good*, or whether it be *evil*!” Be it our duty then to improve the solemn notice—1st, By briefly considering the necessity of a judgment to come: and secondly, shewing how we should deport ourselves in civil and religious life preparatory to that great day!

Little

Little, I trust, requires to be said to you to prove the necessity of a judgment to come, since we find that even Heathens have admitted the truth—because, say they, in the nature of things—there is a necessity;—that vice *must* be *punished* and virtue *must* be rewarded; neither of which are fairly exemplified in *this* life: hence they justly conclude “that it must be HEREAFTER.” It is not in *this* life that the chaff is to be separated from the wheat, but in the *next*;—hence then we see, that the evil are mixed with the good indiscriminately, and perhaps the vicious in a greater degree possessing what we think should be the reward of the *virtuous*. The artful villain screens his turpitude from the eye, and may pass in the *crowd* for *sterling merit*, while a more incautious transgressor is *banished*, if not *rooted out* from society, with *indelible* ignominy!—The vile calumniator, who, like his *master*, assumes many shapes, *betrays* you with a *kiss*, and calls you friend! but for all this, God judgeth the world. *Adversity* of any kind is often a blessing in disguise—while *prosperity* operates like gilded poison. The wicked enjoy sin for a season; their punishment is only *deferred*, till the measure of their iniquity is filled up:—God measures all things on the basis of *eternity*; and the soul itself, being immortal, extends her *fears* and hopes to all eternity!

Because

Because God has declared that "he hath appointed a day in the which he will judge the world:"---Having thus briefly observed on the necessity of a judgment—I shall now apply myself more particularly to the good effects of *civil* and *religious* society---that we may provoke one another to every good work: when I speak of society, I mean not to include *that* which is founded merely on caprice or whim, or that whose only object is--merriment or intemperance--or merely to drown a gloomy hour in the convivial circle of a bowl---No---these will be found eventually to be destructive even of *civil* society---and utterly subversive of all religious:---but when I say civil and religious society, I mean such, where the joys of civil and social life are made dependent on, and to harmonize with, the injunctions of *Christianity*. And societies, such as these, when *well* conducted, have a very good tendency to diffuse religious information to some, who would not have been, perhaps, at the pains to have acquired, *even what they have*, in a different way.

To do *justice*---to love *mercy*, and to walk *humbly before your God*---should be the striking features of every good *Sol*, who is setting his face towards the New Jerusalem.

In

In this view, societies formed together--- united with *one* heart---bent on one *good* cause--- must be useful, as well in civil as in *religious* life.

And thus God, who judgeth all things---even *every* secret thing---whether it be good, or whether it be evil---will applaud the principles of so good an institution---if they are not *wilfully* corrupted and debased.

But then methinks a question is asked me: If the principles of this Society be thus founded on *religion* and virtue---why do you keep them *among yourselves*? If useful to the temporal and future happiness of mankind---why are they cloistered from us as a *secret*? To this I shall answer, that the original end and design of such a secret, or such a separation from the rest of mankind, was principally to promote virtue, and suppress vice; and that the particular customs, rites and ceremonies observed in societies like these, were designed to keep out the *unknown*, the wicked and prophane; and to put the members *themselves* in especial remembrance of their great obligations to virtue and piety.---We have with many other proofs, examples of this sort in sacred writ; the children of Israel, for instance
were

were separated, and set apart, as a distinct sect, or peculiar people, and were distinguished from the rest of the world by singular rites, and particular ceremonies---and thus again, when the Gileadites demanded of the Ephraimites, who were desirous of repassing Jordan, to pronounce the word *Shibboleth*---they, by a *singularity* of pronouncing this word, and calling it *Sibboleth*, though in *the night*, quickly *distinguished* them from their own brethren, and instantly slew them.

From these examples of antiquity, we may learn from the earliest ages of the world, that by the appointment of *God himself*, mankind divided themselves into several societies, each regulated by particular laws, as well as distinguished by peculiar customs.

But are there no members of this Society, amidst all their professions, *bad* and *prophane men* ?---Undoubtedly there may be---as well in *this*, as in *other* good orders; but God, who judgeth the heart, and trieth the reins, will bring every work into *judgment*"--but *bad men*, are not *knowingly* admitted into the Order; or afterwards, consistent with the laws, are wilfully

wilfully retained:---there are laws to *amend*, to *correct*, and to *expel* such; and *such laws* for the *prosperity* and honor of the institution, should be put in *force*, without regard to *person* or *condition*.

But it would be as *unreasonable* to condemn the *institution itself*, on account of a notorious, profligate offender—as it would be the Christian religion—because *bad* men declare themselves Christians, or members of a Christian church.

I have only to observe, that, there is nothing in the code of laws, as far as I know, or am taught, but what is *honorable*, *decent* and religious—and is well fitted to answer many useful purposes in life—let me then, my *brethren*, press home to your attention and duty—in *every respect*, to *walk worthy of the vocation*, wherewith you are called; and that your light may so shine forth, that mankind may *see* your good works;—let your zeal and attachment to the Order, *not* be evidenced by *contention* and *strife*, or in *malice*, or *bitterness*—but in virtue and brotherly love; and rest *assured* that he is the *best Jerusalem Sol*, who is making his *best way* to that holy city—who is doing his utmost to *cast down* the temple of *Satan*—but doing all in his power,
both

both in *public* and private, to build-up the temple of Jesus Christ—indeed *too early*, and *too diligent*, we cannot *all* be in this important work—*too late*, it may.

We have no abiding city here, but seek one to come! we are lodgers only in this world--some for a few nights--some a few months--some for a few years--let us make early provisions for our journey to the new Jerusalem, before the cold, griping-hand of death seizes us for eternity, and drags us with all our sins, before the tremendous bar of an angry God!

The awful meeting! spare me the pain of now exhibiting--remember once more, and never forget that there is a judgment day hastening upon us--“when God will judge every secret thing, whether it be *good*, or whether it be *evil*. Then will all your *secret* thoughts, your *secret* actions--whether *good* or *evil*, all will be proclaimed openly before assembled worlds!

We must all appear before the judgment seat of Christ--*all* characters, *all* kindreds, *all* societies, yea, *all* nations!

The stars shall fall from Heaven!--the sun,
C 2 which

which now so gloriously animates--fertilizes, and illuminates the world--which diffuses his genuine influence over all *nature*, which so charmingly sends forth his beautiful rays, and rises in the *east*, which gives you the cheerful picture of his meridian in the *south*, and draws a cool and reposing curtain over the languid frame of nature, when he retires in the *west*--shall no longer *shine*, but be turned into an *awful darkness*! the moon, that great lamp of our system, which borrows her lustre from the sun, and supplies that heavenly body--and cheers the traveller, and the distant mariner, ploughing on the furious seas--she will no longer please either by beauty or use, but affright you--*she will be turned into blood*!

The graves will open and give-up their dead, in awful obedience to the great mandate, "come to judgment!" and the Arch-Angel, declaring by the living God! "that time shall be no more"--then will the *insulted*, despised Galilean sit upon the throne, and judge the twelve tribes of Israel--*there*, shall we see the great *Architect* of the world!--and may it, my *brethren*, indeed, may it be the happy experience of all of us--that when this earthly lodge shall finally close, we may be admitted to the Eternal One! of the new Jerusalem! to have a glorious meeting with our
grand

grand head and *patron*, Jesus Christ, who is *one* Lord, of all patriarchs, prophets and kings-- and having thus been *called* off from the toils and labours of life, we may be worthy to be *refreshed* by the presence of our dear Redeemer, and receive *the wages* of those eternal joys, which were purchased by the sacrifice of his blood!

Now to God, &c.



